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DEATH & LIFE
IN
NATIONS AND MEN

T. G. BONNEY





**DEATH AND LIFE
IN NATIONS AND MEN.**

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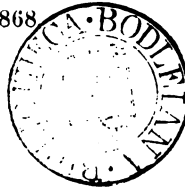
DEATH AND LIFE
IN NATIONS AND MEN.

FOUR SERMONS

PREACHED BEFORE

The University of Cambridge,

IN APRIL, 1868.



BY

T. G. BONNEY, B.D.,

FELLOW OF S. JOHN'S COLLEGE.

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1868

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I DEDICATE THIS VOLUME
TO THE MEMORY OF
MY DEAR FRIEND
AUGUSTUS VAUGHTON HADLEY,
SOMETIME FELLOW AND TUTOR OF
S. JOHN'S COLLEGE.

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SERMON I.

Palm Sunday.

S. LUKE XVII. 37.

They answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

And XIX. 44 (part).

Because thou knewest not the time of thy visitation.

In these Sermons I purpose to say a few words upon four subjects connected with the events which are principally commemorated upon the several days. Two of these, to-day and Good Friday, marking the beginning and ending of the Passion season, naturally attract our thoughts to themes of sorrow and death. Easter day and the Sunday following bid us rejoice in the recollection of Christ's resurrection, when He brake the bands of death and hell, and received the gifts of eternal life for men.

The season suggests to us two antagonistic laws, those of death and life, which we see ever working in the world.

Let us then consider successively these four topics: death as working in nations; death as working in every man; Christ the life of every man; and Christ the life of nations.

The subject which will occupy our thoughts to-day is suggested by the account of Christ's weeping over Jerusalem, from an incident in which the popular name Palm Sunday is derived. Pause however for one moment over the story itself, one of the most pathetic, of the most poetic—if the phrase may be allowed—in the Gospel annals.

The Messiah of Israel is coming to His own city; it is the one brief hour of triumph in His weary life; garments and boughs are strewn before Him, glad hosannas welcome His approach. One might have looked for some brief expression of joy, or at least of hope. One would have found it, methinks, had He been nothing more than man. No need however of slave to whisper warnings in His ear; no need of blazing flax to teach Him, as His pretended vicars are yet taught¹, how fleeting all earth's glories are—He weeps, while all around rejoice; and in the very face of the grandest pile that has ever borne the name of God's House, wherefrom night and morning rose the reek of burnt-offerings, and the fumes of frankincense to the glory of the one true God, He can only proclaim the awful sentence of destruction and desolation for a nation dead in trespasses and sins.

Its doom was sealed; full soon, as we know, the vultures winged their unerring way, and swooped down to rend the carrion; as they have done to many a nation since, and will do to many a one in times to come. Sin and death and the vulture are not linked together only in the pagan myth²; they are dread realities, fearfully true for every nation as well as for every man that knoweth not the days of his visitation.

There is then disease which may become mortal for nations as well as for men; and turning to the history of Israel and its creed, we can easily see that from the very first there were three tendencies which might, if neglected, bring it to destruction.

First, its isolation. The Israelites were, as it is so often said in Holy Writ, a peculiar people; the words spoken to them when they were on the eve of entering the promised land are practically repeated again and again during their history: "The Lord thy God hath chosen thee to be a special people unto Himself above all people that are upon the face of the earth³." This might indeed have been an unmixed good. Separated so definitely from, and yet so centrally situated with regard to, the great nations of the ancient world, the beacon-light of a purer faith and a truer civilisation might have shone forth from them to distant lands, and the watchmen on the hills of Judah have raised the torch on high, with a far more spiritual meaning, not to their

brethren in the Captivity only, but to the whole world⁴.

Another danger was in the stringency and minuteness of their law. No doubt there was, apart from its educational purpose, a deep moral significance in many of its precepts; and a better knowledge of the customs of surrounding nations would probably explain many commands, which seem to have no purpose beyond that of being mere tests of obedience. Still, whenever the letter is complicated or minutely particular, there is always a peril of the spirit being overlooked, and by degrees forgotten.

Thirdly, there was a danger in the elaborate ritual by which they expressed their feelings of adoration towards, and dependence upon, God. This doubtless, especially in the early stages of their history, was essential to them. It is hard to see how the religious education of a rude and ignorant people can be carried on without the aid of such ceremonial as, while it appeals to the eye, is a continual lesson of reverence. The instant apostasy of the Israelites and their insatiate craving for a visible object of worship, manifested upon their very first separation from Moses, evidence how great is this need. Their history up to the Captivity repeats the same lesson, and their frequent relapses into idolatry shew that notwithstanding the material satisfaction of ceremonies and sacrifices, the worship of an un-

seen God was too spiritual a creed for them. Still, although in this aspect there was a safeguard in their elaborate ritual, there was also an inseparable danger of its becoming mechanical, and degenerating into a lifeless formalism, destitute alike of faith or honesty, when the priest of the outworn creed plays his part to humour the rustics and fill his purse.

To these perils the Jews had not been sufficiently alive. Though no more the sacred fire blazed upon their altar, or the Shechinah glowed between the cherubim above the mercy-seat; though foreign troops paraded their streets, and a foreign governor sat upon their judgment-seat; though the image of Cæsar was stamped upon their current coin; though alien feet had profaned their sanctuary; and perhaps its very courts still bore witness of the day when fire and sword had raged among them and there was none to help⁵,—yet still they boasted themselves to be ‘Abraham’s seed, never in bondage to any man;’ still they held themselves aloof from their fellow-men, till their morose insociability became a proverb among the heathen⁶; still, obstinately closing their eyes to their present degradation, they beguiled themselves with fond reveries over the ancient glories of Israel, or baseless dreams of a golden age, when their imagined Messiah should come, and wash out in the blood of their foes the long accumulated debt of vengeance. As has been said of a doomed family in later days⁷, the Jew of this epoch ‘forgot

nothing and learnt nothing.' Hence their nobler qualities, patriotism and valour, served only to plunge them into a hopeless struggle against overwhelming odds, and render their ruin more complete and terrible.

Further, from so long regarding themselves as the favoured people, they had forgotten the countless flocks of God without the pale of Israel's fold. Although in the sayings of their doctors there are many noble sentiments, irradiating the world's darkness, like the morning stars of Christianity^s, and although others, which appear very questionable, are perhaps capable of being explained away; still many remain, such as the imprecations against Israel's foes and the predictions of their future fate, the natural meaning of which is as alien as possible to the Catholicity of Christianity: and it is after all a poor defence for any doctrine to shew that its esoteric non-natural sense is not incorrect.

Still worse than this was the result of mistaking the shadow for the substance, the outward form for the thing signified in their law and their ritual. From our Saviour's own lips we have a gloomy picture of the death in life of the principal professors of the national religion: the most scrupulous reverence for consecrated things, the most absolute forgetfulness of all that rendered them holy: the most rigid observance of the minutest ordinances of the law—the tithing of the garden-herbs—the utter neglect of

its weightier matters, judgment and justice: the orthodox throat straining at the smallest gnat of ritual, and swallowing with easy complaisance the camel of ungodliness. It is difficult to conceive a more entire separation of letter and spirit, of faith as an intellectual effort and faith as a principle affecting the heart, than appears in some of their doctors' teaching⁹. The words of a modern writer¹⁰, though very severe, appear to be substantially justified by the results: "A dry orthodoxy and a dead formalism—this is the summary of Pharisaic morality... Attendance at the feasts is considered an efficacious means of salvation; the Feast of Atonement really expiates sin...The piety of the fathers redounds to the children, who draw upon their supererogatory merits as upon an ever open treasury. The rabbis sacrifice everything to the external; they will not have confession of sin, if it may injure their caste; they unscrupulously counsel dissimulation to any of their number who may have committed a serious fault." It is then not difficult to understand the men of large phylacteries and wide-fringed garments, of trumpeted alms and street-corner prayers, who could plot the most atrocious of murders, and yet shun the pollution of a gentile tribunal; and who when the deed was done could be scrupulously anxious for the corpse to be removed, lest it should contaminate the sanctity of the sabbath-day.

So as the result of all these things came the

crowning evil of all, blindness intellectual and moral. Seeing they saw not, and hearing they understood not. They might have learned from the numerous colonies of their race, in the cities of the Roman empire, the hopelessness of their rebellion, but they would not listen, and counted their warners as traitors¹¹. Messiah came unto them, but their eyes, dazzled with the self-created phantom of a blood-stained conqueror, refused to recognise him in the lowly Jesus. He pointed to prophecies and mighty works as His credentials, but the doctors of Israel had pored over details and subtleties till they could no longer grasp principles, and had fostered their pride in the seclusion of the schools till they could no more brook the idea of learning from one of 'an accursed populace who knew not the law'; and so went on that awful process, called in scripture a hardening of the heart, when the man reads every sentence in God's lesson-book of events wrong; and things proceeded in, as it seemed, their natural course, till the Roman army, like some gigantic Python, wound its glittering coil closer and closer around the doomed city; till Jerusalem became a heap of ruins, and the Jew a wandering outcast or an unsaleable slave¹².

Is then Israel the only nation whose fall points this moral of the prone carcass and the gathering vultures, whose corpse is the only one which history offers for our diagnosis, that we may scrutinise the symptoms and mark the progress of its mortal

disease? Titus watching the flames of Jerusalem might have repeated the words of Scipio at Carthage¹³, for even then the canker was beginning to eat into the heart of his own nation. Some three centuries later, and we behold it too in its death throes, and the avenging hordes of Goth and Hun, Vandal and Lombard, swooping down from the mountains to batten on the prey. Why did the Roman empire fall? Was it not, humanly speaking, because it had become effete? The old pagan creed was outworn, and Christianity had not been able to take its place with the masses; the old virtues, domestic and public, purity, honesty, simplicity, patriotism, had become things of the past; men had no real belief in anything except the gratification of the present lust¹⁴. Hence the decline and fall of Rome teach the same lesson as was taught us at Jerusalem—that when a nation has become enervated by luxury, incapable of belief, too old to unlearn or learn, a trader on the past, a spendthrift of the present, and improvident of the future, its doom is sealed; and in obedience to instincts which we commonly call natural, but which, were it not for the mischievous opposition which a careless use of words has contrived to establish between ‘natural law’ and ‘God’s providence,’ we should rather call divine, the ministers of wrath assemble to execute the judgment of God.

Without then spending time in quoting or en-

larging upon other instances in history which you can all supply for yourselves, let us see what warnings these words of Christ afford to us as a church and as a nation. Can we venture to say that in no period of the past there have been corresponding signs of mortal disease in certain branches of the Catholic Church? If I read its history aright, there has scarce been any age in which this struggle between the principles of life and of death has not been going on, now one and now the other prevailing; at times the latter has gained ground, and the spiritual body of Christ has seemed sinking into death; perhaps some member has perished, some branch been broken off the tree; then, under the quickening influence of the Holy Spirit, it has again revived, again put forth its boughs.

Let us for one moment glance at that branch of the Catholic Church which in the fourth and fifth centuries occupied all the countries that fringe the eastern part of the Mediterranean, and circle round along the African coast almost to the Atlantic sea. Where are they now? Here and there a few struggling communities shrinking from the frown of their Mohammedan conquerors, a few villages among the Lebanon hills¹⁵, a tolerated and intolerant swarm clustering around the Holy Places of Jerusalem, the downtrodden Copts protesting against the heterodoxy of all the rest of the Christian world, and that daughter Church, to us now so painfully interesting,

of which this memorable description has been given¹⁶: “Whatever of extravagant ritualism, of excessive dogmatism, of the fatal division between religion and morality, disfigures to so large an extent the rest of Oriental Christianity, is seen in its most striking form in the usages of Abyssinia.”

What does history reveal to us as the causes which slew all these? The early Church had three especial foes to dread: pagan sensuousness, Jewish formalism, and mystic philosophy. From the first both the Eastern and Western branches suffered: its taint is yet conspicuous in a large branch of the latter, which perhaps on the whole was more affected than the former; but the other two, peculiarly seductive as it would seem to the Oriental mind, appear to have been the especial causes which prevented the Eastern Church from ‘taking captive,’ like the Western, ‘her fierce conquerors,’ when they gathered around the carcass of the fallen Roman empire; and which brought about the very evils described above—extravagant ritualism, excessive dogmatism, and a fatal division—an almost inevitable consequence of these—between religion and morality.

I need hardly remind you of the facts which prove the existence of these cankers in the Eastern Church at its period of greatest apparent prosperity. How side by side with profligate worldlings, outwardly Christians, pagans in heart, the worthy successors of the baser sort of Sadducees and Herodians,

there were gorgeous buildings thronged by richly-vested priests, whose lives and teaching at times seem strangely at variance with the words of the Master in whose cause they profess so much zeal¹⁷; there was a vast herd of men and women, who, forgetting how Christ went about doing good, lived the life of wild beasts in the lonely desert, or clustered about some sequestered cliff in monotonous community of uselessness; men and women who, leaving all the duties of active life, swarmed¹⁸ into the desert to enslave themselves to the ordinances of a Christian Pharisaism. So we read of the gradual growth of a morose, selfish, and cruel spirit, till at last it was counted a mark of the highest Christian heroism to trample on the most sacred natural affections¹⁹. Excuse there was, no doubt, for many of these in the awful corruption of the times, the gross tyranny and sensuality of the rulers, the hopeless degradation of a people to whom 'bread and the games' were the highest boons. When we read, in these our happy days, what an intolerable mass of corruption the dying Roman empire was, we can feel for those who thought that in flight unto the mountains lay their only hope of safety. Still they were not serving God in that state of life in which it pleased Him to call them; and they did not try to save themselves by the means which He had revealed to them through His Son.

Again, behold another evil consequence which proceeded from losing sight of the spirit in the letter. We have seen that the Jew gradually lost the spiritual idea of his Messiah, and could only conceive of Him as a temporal prince at the head of conquering legions, riding over prostrate corpses, and splashed high with the blood of slaughtered myriads. Do we not recognise a similar spirit, the result of a narrowing restriction to one subject of thought, in the anthropomorphism of the monks of Alexandria²⁰, who struggled so fiercely with Theophilus for their strange conception of the Divinity? In many varied forms, if I mistake not, the same mischief has appeared in later times; and has generally been the immediate result of looking at the letter rather than the spirit, and severing text from context.

Again, the haughty and scornful tone, not unfrequently adopted by the leading ascetics²¹, often breathes the very spirit of Pharisaism; and it needs but a short study of the doings of the Nitrian monks in Alexandria²², of the fierce anathemas which were uttered by rival disputants upon the most abstruse doctrines²³, and of the scenes which scandalized even the council chambers of the Church²⁴, to see how widely the fatal doctrine of orthodoxy being above morality had begun to prevail.

Has then the warning in the text and the history of the past no message for our nation and our

branch of the Catholic Church? Remembering those facts in history to which I have very briefly adverted, and many more on which there is not now time to dwell, I cannot but see much passing around me that reminds me of the later days of Jerusalem and of Imperial Rome. These seem peculiarly days of visitation for us. You may say that has been the cry of preachers in all ages, and no doubt we are apt to exaggerate the importance of what is before our eyes; still I think there is reason for unusual watchfulness and anxiety at this time, and that the recognition of danger will be our greatest safeguard. As I trust to shew hereafter, there is much to encourage as well as to alarm us; and in venturing to utter a note of warning, I do it not as one who despairs, but rather hopes.

There are then four points especially in which we seem to be incurring danger. First, the increase of wanton luxury. On this I shall not long dwell; for the voice of warning has been raised so often against it, that I need do little more than mention the subject. Doubtless before now there have been times when the habits of certain classes of the nation have been extravagant, but the peculiarity of the present day is the very wide area which is infected, and the wantonness of so much of the offence. Things now so often appear to be esteemed simply in proportion to their costliness, and many seem to take delight in the most useless waste of their wealth. Is the

common complaint that art is degraded into a mere trade wholly without significance? Can we view without misgiving the fact, which I think will hardly be questioned, that the women of England, in what may be called the upper classes, scarcely hold that high position which they used to have, and that this decline in social influence is, at any rate partly, due to vanity and extravagance in dress and mode of life. Is it not too true that, though the rank-worship of our fathers may be going out of fashion, mammon-worship certainly has an increasing throng of votaries? Hence, full often, in the style of living, house, equipage, table and the like, everything seems to be a sort of advertisement of the owner's wealth. From this it comes that the poorer attempt to rival by tawdry imitations and slovenly contrivances the show of the wealthier, and neatness, simplicity, and contentment, are becoming out of date virtues.

Next is the decline of honesty and morality. Has not the experience of the last few years with its mad career of speculation and glaring examples of commercial dishonesty in the race for wealth, caused men to withdraw from our nation that good name of which we once were justly proud?

But I forbear to enlarge on this and other points which apply to all, and pass on to the remaining two, which seem to present a still closer resemblance to the period of which I have spoken: these are the tendency to excessive dogmatism in theology and to

practically separating religion and morality. You will perhaps reply, Was there ever an age when there was so much free, even unbridled, speculation on all sacred topics, and so much toleration in religious matters? That is true; but it is of the clergy more especially that I am now speaking. There are Sadducees and Herodians enough—far too many in the world around us—but I am afraid that their existence too often is caused by our playing the Pharisee. This century has indeed seen two great religious movements, both most necessary and beneficial; but are not the followers of each now in danger of teaching for doctrines the commandments of man? Do we not find some making an idol of a book, requiring men to bow down to theories of inspiration, which certainly are wholly of man's devising; others making an idol of what they call the Church, by which they generally appear to mean the Church as it existed, or is fancied to have existed, at some particular period of history long after its original foundation? Earnest thoughtful men, searchers after truth, who will not believe that the Bible was designed to bar scientific enquiry, or will not be satisfied with the dogma of some late council or father, if it seem to them incompatible with the general spirit of Christianity as revealed in the New Testament, are thus banned and proscribed by those who sit in Moses' seat. My brethren—if there be any such among you—have you ever thought that those

epithets of 'infidel, atheist, traitor to the church, enemy to the faith,' which one too commonly hears and reads, are not wholesome words as applied to men who are trying to follow Christ, and whose lives will bear inspection perhaps better than your own; especially when they come from those from whom they have a right to expect aid and sympathy.

Is it a healthy symptom of the time that so called religious periodicals vent venom upon their opponents with a virulence exceeding that of almost all other party warfare? May not the great stress now placed upon matters of ritual by a large section of the Church make us fear lest care for the letter is outweighing that for the spirit? Laudable as is the disposition which refuses to dwell in "a house of cedar while the ark of God dwelleth within curtains," we must not forget that in splendour of external ceremony and minute accuracy of ritual there are, as has been shewn, peculiar temptations. Is it merely an accidental coincidence in history, that not so many years after the completion of Solomon's Temple, idol altars were smoking in opposition on the Mount of Offence; that the day of visitation for Judæa was over almost before the completion of Herod's gorgeous pile; that as Rome's pagan creed grew outworn, her fanes became more splendid; that, in later days, S. Peter's church was raised in the worst period of the papacy; and that, in our own country, the last great epoch of church-building and

decoration was in the century before the Reformation²⁵? Let us beware lest another example be taken from the history of England in the nineteenth century.

When we clergy indulge in the now so common complaint against a sceptical age, a disobedient people, hardness of heart, and the like, may not the laity very fairly say to us, If you can shew that every opinion on which you insist has been held as vital from the very first, if you can prove that the political status of the Church is, and has been, inseparable from its function as the helper of mankind, that inspiration and infallibility is promised to its clergy either individually or collectively, that the Bible was designed to be the text-book of science and history—in a word, to render all enquiry into things cognisable by the senses unnecessary,—we will follow you with unquestioning obedience, but till then you must excuse us. And since your Master told us that teachers should be known by their fruits, will you explain your want of Christian charity, your readiness to impute the worst motives to your opponents, your desperate struggles to retain everything which in any way makes for your exclusive profit or honour, your extreme timidity for your cause, which you seem to think cannot be trusted to stand on its own merits, but requires all sorts of adventitious props and legal fences, your want of honesty, as it appears to us plain men of the world, in making the words of

laws and formulæ bear meanings which, to say the least, are very unnatural—in one word, your attempt, as it seems to us, to import into Christianity the ordinances of Judaism²⁰?

These questions are asked, and these complaints are made, my brethren: forgive me if I have spoken too plainly, but the warning is not unneeded here. We are all of us fierce enough in fighting for party, but too slow in fighting for Christ. Trust, earnestness, love to God and charity to man, these are Christian virtues; not conceit, not malice, not evil speaking, not bigotry, not, in a word, Pharisaism. Christianity is not a ritual, not a system of theology, not a Church only, but a belief in the God-man Christ Jesus, a following of His footsteps, and a seeking in the highest sense for union with Him. If we clergy become Pharisees of whatever school, and our nation become corrupt, the birds of prey will gather to our doom. But may God grant that that day be very distant! Rather be it our part, clergy and laity, to labour together for the welfare, civil and religious, of our nation, and the spread of Christ's kingdom, and that in no sectarian sense, upon earth; be it our part, while we boldly testify against all sin and immorality, to do everything in a spirit of large-hearted charity, and by deed and word pray for the peace of our Jerusalem.

S E R M O N II.

Good Friday.

S. JOHN XII. 24.

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone : but if it die, it bringeth forth much fruit.

IF any one thing more than another proves the Saviour's right to the title of "The Man of Sorrows" it is that the few occasions of triumph which varied the monotony of His struggle with evil, the few gleams of visible sunshine in His overclouded life, were hours to Him of peculiar sadness. Do His disciples declare their conviction that He came forth from God? His response is to foretell that ere long they will desert Him¹. Does Peter assert that they cannot leave Him, seeing that He is the Christ the Son of the living God? He can only reply that one of the chosen twelve is a devil². When the multitude raised their glad hosannas, as we have seen, He wept; and now, when His enemies, vexed and baffled, are compelled to exclaim, "Perceive ye

how ye prevail nothing? behold the world is gone after Him;" when even proselytes from distant Greece desire to see Him; He reads in them, as though drawing an omen from their western home, that the closing hour of His day of life on earth is nigh at hand. The hour is come, He replies, that the Son of Man should be glorified. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit. He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal."

Let us then on this day, on which we commemorate His crowning act of love towards us by His obedience to the law enunciated in the above words, consider briefly its workings in the world and the significance of Christ's obedience unto it.

As friend or as foe death entered into this earth long before that epoch when in its darkest dreariest sense it came by man. "Birth and grave," as the poet hath it, "are an eternal sea, the ever-changeable web on the loom of time³." We might almost call death the inevitable consequence of life among all created beings. Around us lie in countless profusion the relics of long-vanished forms of life. Grain by grain ofttimes the soft ooze has been strewn in ever thickening couches, and in the still depths far beneath the waves, tiny coral branches of living flowers have built up in tropic seas the reefs,

which will one day bear 'the herb yielding seed, and the tree yielding fruit': yet no atom has sunk slowly down to the ocean bed, no cell been added to one stony stem, but has once enclosed a living organism. All around us, the voice of nature, as it has been well said, cries "from scarp'd cliff and quarried stone...a thousand types are gone, I care for nothing, all shall go...I bring to life, I bring to death". Can we who now are living avoid being the ministers of doom to the lower forms of life? Death oftentimes stalks in our footsteps, and leaves, could we only see it, a bloody trail behind us. Nay, how much of our comfort, our prosperity, our civilisation may be due to the creatures of the now dried up seas, and the rank herbage of the primæval swamps.

For our own race also does not the same law hold? We look to the earth; in her dens and caves, in her loneliest forests, on her wildest moors, and on her most barren deserts, we find the relics of bygone men, whose works not seldom as it were in bitter mockery remain, while the hands which fashioned them are mingled with the undistinguished dust. There stands the pyramid, reared to enshrine the corpses of kings; its chambers now are void, and the very names of their occupants forgotten: there is the colossal cell of unhewn granite blocks; even the race which raised the funeral pile is unknown: there the rude tool or weapon of flint, roughly chipped in some

vacant moment; not a trace of its barbarian maker can be found. But need we look so far? who so happy as not to remember many a one, friend or relation, many a playmate of childhood, many a companion of manhood now parted from us, sleeping that sleep which too many a mourner has deemed "long, so long, boundless, wakeless⁵."

Thanks be to God that to the Christian mourner there remains no more this blank hopelessness, no more those unsatisfied longings or phantom fancies of a shadowy Elysium, with which of old men vainly strove to content themselves. Christ by dying has taught us how to die; taught us that to die may be indeed gain; taught us not only "no cross no crown," but also that "by obedience unto death, even the death of the cross," exaltation cometh from God; taught us that the passion of Calvary must precede the triumph of Easter, that death is not the end but rather the gate of life: one link only in a chain which leads from the first dawn of unconscious vitality to the future bliss of the redeemed soul.

To-day I purpose to offer a few practical remarks upon the relation of Christ's death to the various forms which the law of death, more especially as a consequence of sin, assumes among men. I do not indeed forget that there is another aspect, in which it may be regarded, namely, as in some sense reconciling the All Holy Father to sinful man, that

which in theological language is termed the Atonement. But to this I would now merely allude; for it seems to me a subject more fitted for private meditation than for public preaching. In this, as in many other mysterious Christian doctrines, it is, methinks, better to remain content with what Holy Scripture tells us, and regard its statements in a devotional rather than a dogmatic aspect. Words, the finite means of communication between finite beings, are symbols wholly inadequate to express the relation of things, which in their very essence transcend our consciousness; definitions—so tempting in their apparent clearness—prove generally to be only taking parts to represent the whole; and experience, I think, shews that dogma, though it may be necessary to avoid hurtful error, is often little better than the less of two evils.

Our Saviour's passion then seems to teach us, as do his words quoted above, that there is a life which brings to death and there is a death which brings to life. I pointed out last Sunday some of the causes which lead to national death; let us now consider those which work the same effect in the individual.

We may, I think, sum them up in one word—'isolation;' or as the same fault, though in a more restricted sense, is commonly termed, 'selfishness.' "Except a corn of wheat fall into the earth and die, it abideth alone,"—and dies also we may add—but how differently; food for the moth, or the worm, or

the cankering of slow decay ; dishonoured dust at last, whirled by the wind, trodden under foot ; dust unto dust, that law is inevitable : but after that no more ; no budding blade of spring-tide beauty, no rustling gold of summer glory, no gladsome harvest of autumn fruit.

He that liveth to himself shall die. Consider then some of the forms of selfishness. There is a selfishness of religion. I have already dwelt upon its national form, it does not differ much in the case of individuals. This temptation very commonly attacks persons who are greatly in earnest, and it may present itself in more than one way. Some are so overwhelmed with the thought of their own sinfulness, so terrified by the snares of the world around them, as to imagine that their only safety is in flight. With this motive some retreat into religious houses. These, though not relinquishing all communion with their fellow-men, bar the door against all who are not bent upon accomplishing the same end in the same way ; their life is spent in a daily round of prayer, penance, and religious meditation. Around the convent gates the tide of life may chafe and roar ; but its echoes break not the stillness of the cloistered courts. Souls may be perishing for the bread of life, but the recluse will risk nothing to save them. Others retreat to the wilderness and strive to expel the evil from their hearts by penances and mortifications almost quaint in their ingenuity⁶, till

at last in their excessive jealousy of every natural desire and emotion, in their perpetual assertion of the exceeding evil of all created things, they often become practical Manichees. What is the effect? Those of indomitable will do attain to the desired mortification of the body, though whether the name may not sometimes be ominously ambiguous, and apply to more than the body may fairly be enquired; the rest fall into despair, and often hopelessly plunge back into the mire from which they had sought to purge themselves. Hear in testimony of this the words of one, who did succeed, though not I think without suffering much in the strife, "Often in the desert, in that vast solitude, did I fancy myself in the midst of the luxuries of Rome... My face was pale with fasting, but the mind in my cold body burned with desires". Some will behold in this, as did Jerome, only the fierce struggles of the evil one to retain his prey, I cannot but see in it besides the protest of nature against such unnatural treatment.

Hence arose many of the worst evils that have been charged upon the monastic system; intolerance, inability to sympathize with those differently constituted, blind following of authority, and the strange mixture of timidity and courage, which so often characterized the monks; the character, in a word, which in laying aside its manly attributes has assumed feminine vices rather than virtues. Parti-

cularly in the earlier ages of ecclesiastical history does this apply to the Eastern Church. In the Western, asceticism had generally a practical side, which averted many of the worst evils⁸. In reading the works of some of the great champions of truth, especially about the fourth and fifth centuries, one cannot help thinking how much more extensive and lasting their influence would have been had they been wider in their sympathies and less acrimonious in their words⁹. In saying this let me not be thought to forget the many blessings we owe to these our spiritual forefathers, but that admiration is surely blind, which is so dazzled by their virtues as to be unable to recognise and be warned by their mistakes.

In the present day there are probably but few who would desire to imitate these whom I have described; still there is a form of religious selfishness which is not unknown among those who in some respects are the very opposite of these persons. "Extremes meet" is a proverb very true in theology. Do not many good people insist upon the sinfulness of the world and worldly occupations so strongly as to draw a cordon around themselves, and say to the rest of the world, "Come not near unto me, I am holier than thou"? Such persons, associating only with the members of their peculiar sect, or with those who agree with their peculiar tenets, do practically live a monastic life, and the barrier between them and the world is no less real, though

invisible, than the convent walls. My brethren—if there be any such here present—suffer me to ask you whether you are quite sure that you are right in measuring all by your own Procrustean standard. May there not be many things which become the devil's, because they are abandoned to him? In thus withdrawing yourselves from possible temptation you may perhaps arrive at a higher state of spiritual perfection, but you may also be contracting the area of Christ's kingdom on earth. You may indeed be making yourself a somewhat more skilful soldier, but you may be doing so at the cost of dozens of recruits, who, since you will not enlist them into His army, will certainly take service under Satan's banner. Paul the Apostle was willing to peril his own salvation for his brethren, may it not be that you, by risking your spiritual life a little, may really strengthen it; and may not your isolation tend to death rather than, as you flatter yourselves, to life?

Let us take another and a coarser form of isolation, that which popularly bears the name 'selfishness.' The selfish man considers himself and his own interests to be infinitely more important than anything else in the world. If he is born to great wealth, station, or power, he seems to take it for granted that the rest of mankind were created simply to minister to his fancies; so that he may use them with as much indifference as if they were so many pieces of furniture. If he is of lower rank

in the social scale, he is ever striving to gain some advantage over his fellows, whereby he may amass wealth, rise to power, or increase his pleasures. Again, this evil may assume a more refined form, as when a man, on finding that the contact with other classes of society somewhat jars upon his feelings, and that they do not receive his dicta with quite the amount of respectful deference and unquestioning obedience to which he thinks them properly entitled, loses all sympathy with the majority of his fellow-men, withdraws into his own little coterie of refined or consentient friends, and either with a polished sneer remark "*populus vult decipi, decipiatur,*" or with a more rancorous bitterness, "this people who knoweth not the law are accursed¹⁰." A temptation this, very dangerous to men of cultivated intellects, refined minds, or strong prepossessions. It is one to which we in this place are peculiarly liable. In few is there so much opportunity of severing ourselves from all that is irksome, painful, or in any way repulsive to us, and the temptation to avail ourselves of it is very strong; perhaps even now the accusation of selfishness popularly brought against residents in a university is not wholly groundless. Men indeed cannot charge us as a body with the baser forms of self-indulgence, for whatever there may have been in past times, there is but little ground for it now; nor with avarice or grasping at wealth; for so far as my experience goes, in few places is the

maxim "freely ye have received, freely give," more strictly observed than here, but I think that they may tax us sometimes with a lack of sympathy with, and a careless contempt of, the difficulties, wants, and desires of our fellow-men. We are prompt enough, they say, to recollect that we are members of a Church; a word uttered against the least of her privileges is as a bugle sounding the assembly here; but far slower to remember that we are also citizens of a state; and our voice is not heard as it might be urging the education of the poor, the promotion of measures needful for their comfort and health, the passing of laws securing the rights of various classes of society. It is heard in fact often in objection, seldom in approval.

Within our own body also does not a certain clannishness, only an enlarged form of selfishness, sometimes appear; so that too often the antecedents, associates, or politics of a candidate are more regarded by some of our members than his special qualification for a post? Let us then remember that selfishness of all kinds is deathful, and may not only prove mortal to ourselves but to that body of which we boast ourselves to be members.

There is a yet coarser form of selfishness, which even in this place I can hardly leave unnoticed, that which we commonly denote by the name 'vulgarity.' Perhaps some may say this is a result of social rank, accident of position, and want of education. I do

not think that if the word be rightly used, this assertion can be maintained. Vulgarity does not consist in the mere non-observance of certain arbitrary customs of society, not in the imperfect knowledge of a language, but in contempt for the feelings of others, in a stupid pride in breaking those social laws, which are not only harmless, but which in many cases conduce to the general comfort; that state of mind, if I may speak very plainly, which makes a man delight in saying what gives others pain, in being rude, when it is just as easy to be civil, in cringing to his superiors and being insolent to his inferiors in rank: the unfortunate personal fault, which, from its being so common, makes us, I believe, so unpopular with other nations. In this sense a prince may be vulgar and a peasant not; and the more we think upon it the more we shall feel the truth of that well-known definition of this fault, "It is merely one of the forms of death¹¹."

Lastly, and as the ultimate end of selfishness, is sin; every sinner is selfish, though his selfishness is short-sighted. The sinner sets himself and his own gratification instead of God and His law; so sin began—man chose to be as God, and the first-fruits of his wisdom were the discovery that he must, by a moral necessity, be separated from God. I need not enlarge upon the fact that the 'wages of sin is death':—death, not the placid falling asleep of tired nature, welcome as slumber to a weary child, but

death with pain of body and agony of mind, disease, remorse, and a fearful looking unto judgment.

Christ's whole life then was one great lesson of unselfishness. He went about doing good, spending and being spent for man. By the great sacrifice of Himself upon the cross, by being obedient, though stainless, to the law of death, He taught His servants not only how to die, but also that death is sometimes the necessary last chapter in the teaching of a life. "*Felix opportunitate mortis*¹²" bears other senses than that in which it was first used. There have been thousands who have taught more by their deaths than by their lives; and there have been many who by dying sooner would have earned the epitaph "a life too short for friendship, not for fame¹³;" but who by living have outwearied the first and diminished the second. Patriots who have lived to become venal. Prophets, to lay aside the hair-cloth and speak smoothly in kings' courts. Reformers, to become defenders of abuses; and those who have moved the world, to wring their hands in feeble fear and call on it to stop.

Learn we then the lesson of our Saviour's death. "I lay down my life for their sakes." Though the sharpest and bitterest, it was only the last act in a long series of self-abnegations: so that the taunt "He saved others, Himself He cannot save," was, though in a very different sense, literally true¹⁴. Every step of that road, which man has to tread,

has now been trodden by Him, yet by a far harder track ; and thus He incites us by His example, while He offers to us the sympathy of a fellow-sufferer. By being lifted up He predicted that He should draw all men unto Him. Is it not true ? No parting from earth in chariot and horses of fire, no trumpet voice from Sinai's cliffs, would ever have spoken unto the hearts of men as does that blood-stained, fainting form on the cross of Calvary. How often has it restrained the sinner, whom no terrors of the law could bind ; how often has the thought ' for my sake ' caused the Christ-like deed to be done. Rude barbarians and polished sages, men unlettered and men learned, peasants and princes, children and aged folk, all alike have felt the wondrous influence of those cords of love that have drawn them unto Jesus crucified.

May we so be drawn ; then shall we daily die to sin and self, but every death shall give a thousand lives¹⁵. When we can say, as He did, " not my will but Thine be done," the angel ministers, though we see them not, will be nigh to comfort us.

Then, as friend after friend passes from us, though the tear may sometimes fall at the thought of the lonely path before us, we shall know that they are safe with Him, and that behind the dark cloud which has hid them from our sight there is the calm sunshine of the heavenly Canaan. Even if they seem to depart, just when most needed, their work still

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incomplete, life's spring-tide promise only half fulfilled, we are taught by the remembrance of their Saviour's death, that thus was "captivity led captive," and that by the memory of their deeds, men, though dead, may speak. Being so minded, let us do the work in life that our hand findeth to do, following whither our duty calls, not seeking our own ease, nor over anxious about our own safety, in the confidence that should the torch fall from our failing hand, another will be found to catch it up and bear it onward unquenched. May we thus not only rise "on stepping-stones of our dead selves to higher things¹⁶," but also when buried beneath the earth, be, though unmarked and forgotten, the roots, whence many a plant hath sprung, rich with fruitage meet for the garner of our God.

SERMON III.

Easter Day.

1 COR. xv. 17.

And if Christ be not raised, your faith is vain; ye are yet in your sins.

CERTAIN Athenian philosophers, men, if any were, skilled in processes of analysis and in modes of investigating the fundamental principles of systems, had, some few years before this Epistle was written, pronounced the characteristic features of its author's teaching to be "Jesus and the Resurrection¹." In the earlier part of the chapter from which my text is taken, is S. Paul's summary of the "Gospel which he had preached" to his Corinthian converts, wherein he also makes the resurrection of Christ the cardinal fact of Christianity. Omitting one or two parentheses we may epitomize the first sixteen verses thus:

"I taught you as vital and saving truths, that

Christ died for our sins; that after His burial He rose from the dead on the third day. I gave you abundant evidence of this fact. This being the case, what do some mean by saying that the dead cannot rise? For if the dead cannot rise, Christ cannot have risen. And if Christ has not risen, all the hopes which we have built upon that fact are baseless. There is no proof that His dying for our sins has availed; no evidence more than we already had for a future life. We undergo persecution for a delusion; we are chasing a fond phantom; the burden of sin, the burden of death, lies as heavy as ever upon us; the vanished hope of relief has but embittered our sorrow; and we are of all men most miserable."

Is the issue which the Apostle raised, full eighteen hundred years ago, one which we can afford to waive at the present time? I think that there has never been an age in which it was more important to insist upon the historic character of Christianity than in the present one.

Owing to our limited consciousness and imperfect apprehension of things divine (the burden of our race), the history of religious opinion is in many cases a history of oscillations from a number of extreme views, every one of which perhaps may in a certain sense be true, but no one can be put for the whole truth, without error following as an inevitable consequence.

An abundance of spiritual gifts, some, such as we

should call natural, others miraculous, appears to have caused the Corinthians to regard feelings rather than facts, to incline to a subjective form of Christianity, to allegorize or explain away its historical statements, to shirk the physiological difficulties involved in the notion of a material resurrection, and to take refuge in the flattering shelter of an esoteric philosophy and a seductive mysticism. The Apostle reminds them that sorrow, agony, sickness, death, are patent and very ugly facts in the world; that the answer to them must in consequence rest upon facts, not upon hopes and mysticism; and if it do not so rest, practical men, after taking a view of life, will come to this conclusion: "Let us eat and drink, for to-morrow we die."

Reactions from an undue veneration for the letter of God's word, from a careless neglect of the laws displayed in natural phenomena, from an uncritical acquiescence in the dicta of antiquity, perhaps also from an over assertion of certain class privileges and distinctions, have caused this age to scrutinize history with jealous minuteness, to regard with the utmost suspicion all accounts of events which are commonly termed miraculous, and to appeal in proof of a religious system rather to the testimony of the individual conscience, than to the evidence of its founder's authority; in a word, to substitute subjective for objective tests.

Now as a correction to this tendency, which, how-

ever wholesome in itself, may readily be, nay often is, carried much too far, we shall do well to remember that the earliest Christian teachers in this, and in many other passages, appeal to the facts of Christ's life and death as the exponents rather than as the illustrations of His religion. The question which we all must ask ourselves, in this generation, is not, Is the morality of Christianity the purest known? Is its philosophy the most perfect? Is its appeal to the consciousness of humanity the strongest? but, Is it an historical fact that the Word was made flesh and tarried among us; that He died for our sins and rose again for our justification? For if He did not so, the Apostle Paul (I am not aware that the Epistle to the Corinthians has been proved a forgery) tells us, that, if Christ be not raised, our faith is vain, we are yet in our sins; they, whom we fondly believed to have fallen asleep in Christ, have perished; and if in this life only we have hope in Christ, we are of all men most miserable.

Let us then consider two points which arise out of the issue here put by the Apostle :

(1) The evidence which we have of the fact of Christ's resurrection.

(2) The consequence of that resurrection to us personally—"That we are dead indeed unto sin, but alive unto God." Christ risen is the life of every man.

The evidence in support of Christ's resurrection

is pronounced insufficient by many objectors, in consequence of a foregone conclusion, that it belongs to a class of events which are popularly denoted miraculous, and that no amount of evidence can make a miracle credible. If we ask why a miracle is of itself so incredible, we are told because it contravenes the laws of nature, and to suppose that the Almighty will at one time act in one way and at another in another is to suppose Him swayed by affections and impulses, identical with those which influence the feeble creatures of His will, a supposition incompatible with any right conception of the Divine Nature. Space precludes me from discussing the details of this position, but I must remark generally that it appears to me to involve at least as many postulates as are required by the believer in miracles (popularly so called).

For example, it is said to be contrary to experience that the dead should rise, but not contrary to experience that testimony should be false². Well, but does not this 'experience' equally rest on testimony? Why admit so unhesitatingly negative experience, and so stoutly repudiate positive? Again, by what are these laws of nature established and by what criterion tried, if not by this vilified testimony? When we say that such and such is a law of nature, what do we mean? Simply this, that (1) given a certain arranged group of antecedents, I have always seen a particular consequence result—and (2) all per-

sons, with whom I have communicated, have told me that they have always witnessed the same—testimony being involved in both cases, primary in the one, secondary in the other. But further, when a ‘law of nature’ has in this way been established, the term simply means that a certain result follows from a particular set of antecedents. Hence it is not to be expected that the same result would follow from a different set of antecedents. True, it may be replied, but the antecedents in the disputed cases are not different. Is that so certain? are there no instances in science, where the presence of a new antecedent is only detected by the altered result? Therefore to make experience the sole test of the truth or falsehood of miracle is tacitly to assume that our experience not only can take cognisance of all the causes of any particular event, but also extends back through all time; an assumption which elevates our consciousness nearly to the level of a divine attribute.

Miracles may be, in reality, just as much the results of law as the most every day phenomena; and the term, properly understood, be only a synonym for ‘consequence resulting from a rare combination of antecedents.’ Doubtless the result of all advance in scientific knowledge is to lessen the number of events to which the epithet miraculous is popularly applied; but this is no guarantee that there will not always be some, which we are unable to explain, or

that the same consequence will always follow from what appear to us the same antecedents.

Supposing then that, as I think history justifies us in assuming, 'miracles' produce a peculiar effect upon the minds of ordinary men—which may be the result of a law; and supposing that it was a part of God's design for the providential government of the world—law again—that at some period of its history a revelation should be made unto men; a postulate indeed, but surely one that assumes no more than that God desires to lead men unto truth; should we not naturally expect that this would be one of the foreordained occasions for some of those peculiar combinations of antecedents, which would give to the messenger the requisite 'miraculous credentials'?

I think therefore that we may fairly dismiss from our minds any *à priori* impossibilities in the matter of the New Testament miracles, and regard their credibility simply as a question of evidence, using the word in rather a wide sense.

This, in the case of our Saviour's resurrection, is of more than one kind. (1) Direct historical statement. It occupies a considerable space in the narratives of the four Evangelists. (2) It is made, expressly or tacitly, the basis of a doctrinal system. S. Paul, as we have seen, declares that it is a fact, about which there can be no compromise—if Christ did not rise from the dead, Christianity is a delusion.

He is content to stake all upon this; and Fathers of the Church⁴ in an unbroken chain downwards from the Apostolic age mention the Resurrection with more or less detail, and appear to regard it in the same light as did S. Paul.

Some, however, will here reply, "we do not question the possibility of such a thing having happened, but we think that the evidence for it is insufficient and unsatisfactory." To such dubious Christians we might not unfairly put the question—Before surrendering beliefs on which so much depends, would it not be well to ask for some little unanimity among your would-be guides? Of the two most noted assailants of the historic truth of Christ's resurrection, one, Strauss, holds these contradictions to be so irreconcilable as to deprive the story of any historic character; and sweeps the whole away as a mere myth, framed in the earlier ages of Christianity to satisfy certain wants, more or less consciously expressed, of the followers of Jesus⁵; while Renan apparently does not consider them to affect the credibility of any incident which can be accounted for by natural causes; and explains away as illusions prompted by love, credulity, and hysteric nervous affection, amounting almost to a temporary insanity, all that is repugnant to his preconceived theory⁶.

What then are these discrepancies in the evidence? The most important of them are on the following points: the number and names of the

women who visited the tomb; the appearances of the angels there; and those of Christ Himself to certain of His disciples. Here also I am compelled to deal with the objections generally rather than particularly; let me then call attention to the following considerations:

(1) That no one of the Gospels professes to be a complete "Life of Jesus." We have in fact, no biography of Him, only four biographical sketches. Therefore each author gives us those facts alone which had come more directly under his notice, and produced the greatest impression upon his mind, or were most useful for the purpose with which he wrote.

(2) Next, most of these discrepancies are more apparent than real, and the various accounts are not absolutely incapable of being harmonized one with another. Their existence therefore is an evidence of good faith and independent testimony on the authors' part rather than of unsuccessful fraud; they shew an entire absence of collusion, and a fearlessness of conscious integrity. Again, discrepancies in the testimony of a single man shake our faith in his truthfulness; in the testimony of several, within certain limits, they rather confirm than vitiate it. Supposing that a few slight details in the various accounts cannot be reconciled; are they such as in any court of justice would weaken the evidence for the principal fact? when it is remembered that, so far as we

know, the story was not committed to writing till several years after the event, nor were all those, who have narrated it, eye-witnesses. Is it reasonable to expect that, in a time of such intense excitement as this is described to have been, the minor incidents of so unhopèd for a triumph should have been recorded with absolute correctness in the minds of all? Great emotions, whether of sorrow or joy, are so absorbing as to be unfavourable to the recollection of minute details. And in this event both were present, the stupor of hopeless grief before, the rapture of unexpected deliverance afterwards. Apply the sophisms so common about these discrepancies in the Gospel history to the facts of every day life; would criticism of this kind leave us any history at all; could we even be sure of any fact in our own experience?

Some perhaps may say that to admit thus much is to practically deny the inspiration of the sacred writings. It does indeed impugn a very common theory of inspiration; one, however, which appears to me wholly of human authorship, and neither scriptural nor reasonable. The *details* of the resurrection, except so far as they influence our belief in it, are simply matters of interest or themes for devout meditation. We may indeed be thankful for them; but the main fact, that Christ rose from the dead, is all that it is of vital consequence for us to know. Are we then justified in expecting more than that our Lord's teaching, and such facts of His life as

have a doctrinal significance, should be correctly handed down to us? Surely not; still I am persuaded that the more we reflect upon these questions the more convinced we shall become that there is no sufficient reason for abandoning the faith of our forefathers. Do not then flatter yourselves that it is a slight matter whether the resurrection is a history or a myth; or lightly adopt the shadowy Christianity now so seductive to many, who are, in other respects, earnest and devout men; but remember that on this point there can be no compromise; without the resurrection the tale of Christ crucified must take its place with the death of Socrates, and there is nothing left for us but a vague and unsatisfying Deism.

Let us now consider the consequence of the resurrection to us personally, that we are "Dead indeed unto sin, but are alive unto God, through the resurrection of Christ." I have already shewn how the burden of mortality presses us down, and how many of the trials which in this life surround us lead naturally to spiritual death; let us now regard the antidote to this bane.

First, then, Christ's resurrection is our life, because it is a proof of His triumph over sin and death. Though there is much beauty and happiness in this world, yet there is a dark side to almost every picture. Eden-like as many a spot may seem at the first glance, a closer view shews the war of races and the struggle for existence, pain, death, and corrup-

tion, even where the breeze most gently ripples over a 'summer sea' of flowers. Nature, when we question her after a God of Love, does not answer in so clear a tone as we would fain hear. Men, save a favoured few, would generally agree that if this life were all, its sorrows would outweigh its joys. We know how many in olden times, finding no certain reply to the question, What remaineth after death? bewailed the sad fate of their ephemeral race or turned in despair to the distractions of animal pleasures, seeking by sensual excitements to deaden the restless craving in their hearts. From this despair, from this uncertainty, Christ by His resurrection has liberated us. If He had not risen from the dead,— I mean by this if He had not broken forth from the tomb and appeared once more to His followers,— we should always have had misgivings about the completeness of His victory over death and hell. If in the affairs of this life success is almost impossible without a well-grounded hope, if the timid, desponding man never prospers, would it be much otherwise in those of the spiritual life? If, to take a closer comparison, a belief in the physician's power goes far in working the patient's cure, is the same feeling of no advantage to the sick soul? How different would be our message to sinners if we could only say, Jesus died. We might perhaps evoke some compunction, some regret; but they would result in little more than a murmuring protest against the

hard necessity which ruled the world. Now in pointing to the destiny of the creature, not a doom of death, but an inheritance of incorruption; now in proclaiming that day not only of wrath, but also of exceeding joy, when the dead shall rise, and that which is mortal put on immortality, we may re-echo the Apostle's words, "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord."

Consider another boon bestowed upon us by the resurrection of Christ, the spiritual gifts which He has by it received for men. Though the strife with death and hell may be regarded as finished on the cross, yet the fruits of the victory were obtained when, on the first Easter morn, Christ issued from the tomb. His Church had its birth from that hour. It is into His living body that every one of us is incorporated. His death indeed has ransomed us from sin, and is a perpetual warning that our bodies must be dead unto sin; still it is in His life that we live. The highest act of Christian worship, though a commemoration of His death, of His body broken and blood shed, yet owes all its virtue to its being the means whereby we spiritually partake of His resurrection body, not indeed by a gross and carnal eating, but by being made partakers of the Divine Nature. His death would have left this sacrament only a commemorative rite—His resurrection has made it a means whereby we are brought into com-

munion with Him, whereby we dwell in Him and He in us.

“Now indeed is Christ risen from the dead and become the first fruits of them that slept.” Hear it, ye who mourn; there shall be no sorrow or severance in the better land. In this, for a while, the law of death prevails: beauty, strength, joy, friendship, love, all must pass away; there is nothing lasting here. Temptations, trials, disappointments, hardships, and wrongs—these are too often the lot of mankind here; in that kingdom those laws of right prevail “which the decays of mortal nature cannot vary nor time cover with oblivion?”

Speaks this day no word to us, members of this great corporation, whose sons “have gone forth into all lands, and their words unto the ends of the earth”? As we mentally revolve the muster-roll of our worthies now sleeping in Jesus,—founders, benefactors, searchers after every form of truth; names distinguished in theology, law, medicine and literature; warriors, patriots, confessors and martyrs; severed perhaps in their lives and resting wide asunder now; some in the Colleges they loved so well or in many an English God’s-acre; others in distant climes, beneath Indian palms or on the brinks of African streams,—we thank God we still can call them friends, and humbly pray that we may be counted worthy to meet them in the ranks of “that great multitude which no man can number.”

Christ is risen, therefore we shall rise again. Hear it, ye who suffer now ; the pains, defects, and deformities of this mortal body shall not pass the gates of death. Sown in corruption, dishonour, and weakness, it shall be raised in incorruption, glory, and power.

“As in Adam all die, even so in Christ shall all be made alive.” What place in this Christian brotherhood for selfishness or pride? Christ rose for all alike ; and rich, poor, learned, unlearned, all of every rank and age, can meet on this footing of a spiritual equality. As the heathen writer thought no man alien from him on the ground of their common humanity⁹, so we gladly claim a spiritual kinship with all that is, like our Master, holy and good. On this day we can afford to forget divisions and sects, and remember only those great and vital truths which such myriads of Christians hold in common. Whoever may greet us with the words “Christ is risen⁹,” let us reply in thankful welcome, “He is risen indeed!”

So when, in our course through life, trials and temptations encompass us ; when there are fightings without and foes within ; when the path of duty looks especially hard and uninviting ; when the law of sin in our members and the powers of evil seem too strong for us ; when we feel tempted to despair and surrender ; let us be stayed by the thought that He Who died for us has shewn that He is able to make

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us more than conquerors; and as we renew the strife
let us cry in triumph—

Jesus lives! our hearts know well,
Nought from us His love shall sever;
Life, nor death, nor powers of hell,
Tear us from His keeping ever.

Alleluia!

SERMON IV.

First Sunday after Easter.

THE REVELATION OF S. JOHN XXI. 23, 24.

The city had no need of the sun, neither of the moon, to shine in it : for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them that are saved shall walk in the light of it : and the kings of the earth do bring their glory and honour into it.

THE weary strife with evil, which has been represented in mysterious visions to the entranced seer, has now ended in victory. The palingenesy of nature has taken place ; that heaven, so often black with clouds around the wave-worn isle, has passed away ; that sea, which severed the prophet from his fellows and his work, is dried up ; that earth, so sin-stained, has been regenerated with a baptism of blood ; and now like the golden clustered clouds, which glow after storm in the peaceful evening sky, the heavenly city is revealed. The vision is in one sense future, but in another it is present. The city

of God, though not yet disclosed in its perfect beauty, stands even now with open gates for all who will enter therein. To this heavenly Jerusalem all can come. Like most of God's promises, this has more than one fulfilment; or rather it is in a partial sense fulfilled every day, though it will not be completed till the hour of final triumph. In the light of this city, that is, in the light of the Lamb, nations even now walk; into it kings of the earth bring their honour and their glory. God's kingdom, as we may, I think, see from the vision in the seventh chapter¹, has a real existence now; and the great multitude, whom no man can number, of all nations and kindreds and peoples and tongues, clad in the white robes of purity, bearing in their hands the palms of victory, even now raise the psalm "Salvation to our God, which sitteth upon the throne, and unto the Lamb."

To-day let us turn our thoughts once more to Him whose title is "King of kings, and Lord of lords," in whom nations, no less than persons, live. Though we cannot yet take up in all its fulness that shout of mighty voices, which was heard in the vision before the throne in heaven, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever;" yet we shall, I think, see that the purpose is in process, and that we may do our part in bringing about the event.

We have heard much of late, not only from enemies but from friends, of the Failure of Christianity; there are also not a few who, though they would not use quite so strong a phrase, speak of it as a mode of thought, marking a step in the progressive development of the ideal man, which, having now served its turn, must give way to the more perfect religion of humanity. To this opinion, as I have already stated, we can make but one reply; we stake all upon the historic character of Christianity. Christ is neither an incorporated myth, nor a distinguished man, towering like some vast column above the dead level of humanity², but He is the Word made flesh, Who died and rose again for us, the head of that mystical body whereinto all are baptized, whether Jews or Gentiles, whether bond or free, Whose the kingdoms of this world may be now; and Whose, if counted worthy, they shall be hereafter.

Christianity has not failed. It has affected men, both individually and collectively, far more than any other power has ever done; but its influence is so all-pervading, so subtle, so universal, that, like the air which we breathe, we are almost unconscious of it; and only those who can picture to themselves the world before Christianity, are able to understand how greatly it has affected civilization. Such failure as there has been is due not to the imperfection of the doctrine, but to the faults of its teachers; the treasure has been placed in earthen vessels, and has

too often, owing to influences which I have already pointed out, been exhibited to men as a system of theology or as a scheme of ecclesiastical government, rather than as a following after Christ. We are ready enough to blame the Jewish rabbis for making the commandment of God of none effect through their traditions; have we, even in this day, no Midrash of this or that school of doctors?

With a view then of shewing that in Christ nations as well as individuals live; that in following Him they find a remedy for the diseases which would bring them to death; let us briefly inquire—

(1) What are the leading principles of Christianity which would produce direct effect upon nations.

(2) How far the present condition of the world may be due to the influence of these principles.

May we not venture to say that the three great principles of action, which Christianity adopts, are those enunciated to the Corinthians by the Apostle Paul³, Faith, Hope, and Charity? I do not assert that these were revealed by Christ; they have ever been the well-springs of all good actions, whether among Jews or Gentiles; but the difference now is, that we know in whom we have faith, for what we hope, what charity is. We know, where others conjectured; we walk, where they groped.

Owing to the constant use in theological controversies of the word which we render 'faith,' the meaning has been somewhat altered from that which

it generally bears in the Bible. Perhaps it is hardly too much to say that it is very often taken as signifying an intellectual effort, an apprehension of a certain set of dogmas, rather than a personal feeling, of which a very simple-minded Christian is fully capable. 'Trust' would in most cases more accurately convey the Bible meaning of the word to our minds. It is a feeling closely akin to that on which all love between human beings of different age or sex must be founded; the spirit which is content to obey, to follow, to do, or to wait, without hesitation or questioning, until the person whom it trusts is willing to declare his reasons. It seems to me not wholly without significance that this principle of action is recognised in the folk-lore of so many nations, wherein the obtaining of some great reward is made to depend upon the due performance of some strange rite or apparently unreasonable command. Through this trust in God's promises, as the writer of the Epistle to the Hebrews tells us, all the noble deeds of patriarchs, prophets, and martyrs of old, were done; trusting, they acted as though they possessed what was promised, saw what was invisible.

Almost inseparable from it is Hope; which indeed presupposes faith; for we cannot conceive of a person hoping, without trusting in that on which his hope rests. "This hopeful trust in Him whose name is Faithful and True, is," as has been well said⁴, "at once the source and substance of all human deed,

properly so called." No qualities, if we look back into history, will be found more significant of national health.

To take one instance out of many; we begin to understand what gave its 'glamour' to the Roman name, when we see her, with a shattered army and a deadly foe at hand, thanking a defeated general because he had not despaired of the state⁵. 'Trusting and hoping we did this,' might be the motto for every great work. In times of old the trust and the hope might not always be fixed upon the highest objects. The Spartan, the Roman, and, to some extent, the Athenian, being men of a practical turn of mind, and finding their knowledge of the world to come very vague, appear to have, for the most part, put aside thoughts of that, beyond some general principles that good would be wrought by the good divinities, and to have contented themselves with a very firm belief in the state, or in what we perhaps should now call 'the mission of their nation.' Though no doubt full many a thought went back to wife and child from Thermopylæ, yet as the public good required the sacrifice, the Spartan soldier decked himself for the battle, and met death with a smile on the threshold of his fatherland⁶.

To recur again to the Romans, may we not say that more than once the only thing that saved their nation was—as has been said of our own armies—not knowing when they were defeated? To what but

trust and hope in the state are we to attribute those gigantic public works which even now seem built not for time, but for eternity? These were mostly raised by heathens, by men who with regard to the next world had little more than a child-like belief that all would be well; there was far less of such work done, and that mostly for purposes of luxury, by their wealthy, refined, and nominally Christian successors of the decline. In faith and trust, poets, artists, statesmen and philosophers have laboured; often among a people that neither understood nor appreciated them; leaving their works, like seed sown, to bear fruit in due season; and content, like prophets of old, to be slain; in full certainty that another generation would do something more than build their sepulchres.

There remains the third of the specially Christian virtues—Charity. I use the word in its true and I had almost said untranslatable sense; for by commonly restricting ‘Charity’ to alms-giving, and by often rendering in our English version the so frequent *ἀγάπη* and its corresponding verb by the word of many senses ‘love’,⁷ we have quite lost its full force. Call it however what we will, it is the distinctive, the greatest—to use Saint Paul’s words⁸—Christian virtue. The very name has been coined and consecrated by Christianity to express a sentiment which the heathen world had not identified⁹. Charity is the corrective to that spirit of isolation, which, as I have

already shewn, tends to death in both individuals and nations. The position of Christianity with regard to the latter has been well summed up in the brief maxim, 'Christianity abhors isolation¹⁰.' Let me quote on this point the testimony of the author of this saying, a witness, not only competent to speak, but also not likely to be generally suspected of prejudice. After stating that "the earliest condition of mankind, of which we have any knowledge, was one of perpetual war," when consequently¹¹, "there was only one kind of community," that of the clan, and tracing the gradual enlargement of this sense of brotherhood in the more civilised nations; and after pointing out, as the result of this, that all the heathen approximations to the spirit of Christianity had this fatal defect, that "men did right with the feeling that they were doing wrong¹²—the most mortal evil that can befall mankind had befallen them—conscience took the wrong side;" he concludes¹³, "the city of God of which the Stoics doubtfully spoke, was now set up before the eyes of men....Here the Gentile met the Jew, whom he had been accustomed to regard as an enemy of the human race; the Roman met the lying Greek sophist, the Syrian slave, the gladiator born beside the Danube. In brotherhood they met, the natural birth and kindred of each forgotten, the baptism alone remembered in which they had been born again to God and to each other."

Such then are the principles which Christianity,

above all other religions, has made its own. Has it failed in its mission? Let us glance for one moment at what, with all her ministers' faults, the Church of Christ has done.

Is it nothing to have abolished human sacrifices from so large a portion of the globe; which, however condemned by more thoughtful heathens, certainly found some place in the rites of Greece and of Rome? As to the rest of Europe, in former times, the following is too true a description: "From the borders of the Roman Empire to the shores of the Baltic, from the age of Tacitus to that of the Northern chroniclers, human sacrifices appeased the gods or rewarded them for the victories which they had bestowed upon their worshippers¹⁴."

Think, when tempted to undervalue its conquests, for one moment of the state of that Roman Empire, which had so corrupted itself that it could not be saved, even by Christianity, without passing through an awful regeneration; picture to yourselves a people, steeped in vice, delighting chiefly in the licentious spectacles of the theatre or in the bloodier combats of the arena, where helpless captives were torn down by wild beasts, 'butchered to make a Roman holiday¹⁵'; or with a refined cruelty were allowed a chance of escape if they would imbrue their hands with a brother's blood. Did self-developed civilisation abolish these scenes of horror? An old ruin among the vineyards of Trèves yet remains to re-

mind us of the day when, at the bidding of Constantine, the wild beasts were let loose on some thousands of unarmed captives¹⁶. Who but a Christian monk dared the fury of a brutal mob and, by sacrificing his own life, closed the series of gladiatorial murders¹⁷? Remember also the cruel tortures with which examination of criminals was formerly made, or death's terrors enhanced; abandoned indeed slowly, it may be almost reluctantly; for men slowly unlearn, and insensibility to suffering seems in many cases—doubtless for a wise purpose—so natural to man, that even now the Christian child does not quickly get by heart the lesson of humanity. Yet these barbarities have been abandoned; impalement, scourging to death, burning, breaking on the wheel, crucifixion, have been abolished—the last expressly in honour of the crucified Saviour¹⁸. Need I mention the increasing consideration for the well-being of prisoners, the founding of institutions (among the earliest results of Christian charity) for the aged, the erring, or the sick¹⁹. And, finally, when the birds of prey came down, the clergy stood between the dead and the living, between the worn-out carcass of the Roman empire and the strong, fierce races of the invaders, “the reconcilers, the pacifiers, the harmonizers of the hostile elements;...controlling one race by awe, looked up to by the other as their natural protectors; opposing brute force by moral and religious influences, supplying the impotency of the barbaric law

to restrain oppression and iniquity ;...the guardians and protectors of the conquered, of the servile classes, whose condition was growing worse and worse, against the privileged free men ; enduring, mitigating when they could not control, the wild crimes of the different petty kings...the Bishops, during all that period in Spain, in France, in Italy,...appear as the sole representatives of law, order, and justice, as well as of Christian virtue and humanity²⁰."

These are the words of a well-known historian of the Church, and let us not forget that they are fully justified by the testimony of eyewitnesses of that terrible time, one of whom, while turning the pagans' weapons against themselves, points to that *Civitas Dei* which was to supersede the worn-out kingdoms of earth. Augustine²¹, speaking of the sack of Rome, boldly affirms that all the outrages then committed were due to the custom of war ; but that there was one feature in it unheard of before, that, though without the walls of the churches, lust, sword, and fire might rage, yet within them property, honour, and life were safe ; this, he says, is due to the name of Christ, this to a Christian age.

Regarding, then, these and countless other instances in which, did time admit, we could shew that the world has changed for the better, we boldly repeat the question, Has Christianity failed, can Christianity die ?

No, it has not ; no, it cannot. Its institutions

may be altered ; the relative position of its members may be changed ; some even of its doctrines may be better understood : not, however, so much by dogmatic statement, as by an increased appreciation of the individual consciousness ; but its historic truths cannot change. This, at least, will remain, that Christ died and rose again for us, and that we have His teaching in the New Testament. We live, nations live, the world lives in Him and through Him. Is there a land where the name of Christ does not now exercise a spell over many followers ? In contemplating the errors of the various Christian sects, and the great mischief resulting from our unhappy divisions, we forget that Christianity, in almost any form, is better than heathenism. Some, I believe, while endorsing the maxim of Cyprian²², and proclaiming ‘No salvation without the Church,’ define the limits of that Church very closely ; but I would fain think that every man who abstains from sin, struggles with temptations, and endeavours to live after the example of Christ, as revealed in the Bible ; who tries to love Him, and to find Him, cannot be very far from the kingdom of heaven. Nay, though I may deem his errors injurious to his spiritual life, dangerous even, and such as should be resisted, as likely to hurt others of weaker faith or less disciplined passions, I would humbly hope that at last much love may outweigh many sins, and that we may meet in that city where the nations of the saved shall walk.

Let me then, in conclusion, venture to add a few words upon what appear to me the hopeful signs in our own nation at the present time, and what the duty of all who call themselves Christ's ministers. With all the faults to which I adverted in my first sermon, I do believe that religious earnestness is on the increase in our land. We may fairly point to the liberality with which all good works—churches, schools, hospitals, refuges, missions and the like—are encouraged, to the manner in which the duty of exerting a personal influence, and taking a personal share in Christian work, is acknowledged more generally than it has ever been before; to the gradual recognition of the fact that wealth and high birth entail duties, and that rank and office are trusts, not matters of merchandise or contrivances for pensioning needy dependents. It seems also to me a very remarkable fact that popular writers³³ constantly—I had almost said invariably—appeal to the simple precepts of the Gospel and the example of Christ's life in order to enforce every lesson in morality, justice, and humanity.

I do not say that they so frequently regard the clergy, as a body, with such friendly eyes; and I fear that we must partly thank ourselves for it. It cannot be denied that notwithstanding the zeal and self-devotion of so many of our order, we are often lightly esteemed. May not this be due to the reasons which I mentioned in my first Sermon; namely,

want of trust in the goodness of our cause ; ignorant hostility to scientific investigation ; presumptuous dogmatism in matters where we are not necessarily qualified to speak ; the covert introduction, by a not inconsiderable number of our members, of teaching and ceremonies hard to reconcile with the professed doctrines and published formulæ of our Church ; in short, to our claiming an authority over the thoughts and consciences of men, which though justifiable in an age when the clergy were the sole depositories of learning, is out of place in the present condition of the world.

But some may say, You leave then no function for the clergy, you consider them an institution of the past, with which this enlightened nineteenth century may dispense. No, indeed, it cannot. There is work enough to do ; but it must be done neither by controversialists from the Eastern hermitages, nor by monks from the Western orders. We have to preach Christ, as needful a task now, as eighteen hundred years ago. We have still a message to all. We have one to the rich man : to tell him that his wealth is a talent from God ; to say to him, give of it to the poor ; waste not on idle gauds and shows, on revelry, gambling, and pleasures at least questionable, that money which would be life to hundreds around you. No need of messengers of Christ ? when we hear of guineas paid for the fruits of the earth out of season, and consequently almost worth-

less ; and of men and women labouring for dear life, till at last they drop in the unequal strife and starve, they and their children around them. No need of messengers of Christ ? when thousands—through no fault of their own—are worse lodged than many a rich man's horses, and worse fed than his dogs.

Have we nothing to say to the poor ? to teach them in whose strength they may bear hardship and suffering ; to tell them that many rich are not insensible to their sorrows, and are striving to mitigate them ; to shew them that they will not find comfort in sin, nor drown care in drunkenness, but that happiness may dwell in the humblest home with purity and domestic love. No message to employers—to warn them against regarding their men as mere 'hands,' and forgetting that they have human hearts ; and to remind them that a day might come, even in this world, when they would find those hands as iron and those hearts as flint ? No message to the employed—to tell them when their master seeks only what is just for himself, and desires not to grind them down ? No message, when so many thousands in our large towns are as ignorant of God as the heathen in Central Africa ?

It is then our place to stand between the various classes of men, now unhappily so sundered, as did the clergy after the fall of Rome, though claiming a very different kind of authority, uniting class to class and man to man in the bonds of a Christian brother-

hood and a heavenly citizenship. It is our place to be foremost in forwarding every good work, not seeking our own, but Christ's; distinguished for our earnest desire after truth, from whatever quarter it may come; conspicuous for our calm confidence in the goodness of our cause; and so not shunning discussion or question; asking for nothing but a fair field, and justice; noted not as party leaders, theological casuists or ecclesiastical tyrants, but as the men to whom people instinctively turn for examples of strong faith, dauntless hope, and all-embracing charity.

This is our mission, brethren in the ministry; one nobler far than to restore our order to the position which it occupied in former ages, or to cover our land with monasteries and gorgeous churches, or to deck ourselves with costly vestments, and walk as lords and princes on the earth. This our mission, to be like the leaven which is only beneficial when lost to sight in the lump, or the salt when it is absorbed in that which it seasons; to bind up the wounds of the broken-hearted; to preach the acceptable year of the Lord; to raise men's eyes from all the toil and turmoil of earth to the heavenly city; to lead the world's nations, from king to peasant, through all life's changing scenes, till they gain the golden streets at last; to reign in men's hearts by love and not by fear; and so to preach Christ's kingdom that the messengers are forgotten in the message.

NOTES.

SERMON I.

¹ When the Pope is borne in his chair of state towards the high altar of the Vatican basilica, during the coronation ceremony, the procession halts. "A clerk of the papal chapel holds up right before him a reed surmounted by a handful of flax—this is lighted: it flashes up for a moment, dies out at once, and its thin ashes fall at the Pontiff's feet, as the chaplain, in a bold sonorous voice, chaunts aloud: 'Pater Sancte, sic transit gloria mundi.'" Wiseman, *Recollections of the last four Popes*, p. 225.

² Referring to the story of Tityus.

³ Deut. vii. 6.

⁴ The allusion is to the custom of telegraphing by fire signals the appearance of the new moon before the Passover "From the Mount of Olives to Sartaba; from Sartaba to Grophinah; from Grophinah to Hauran; from Hauran to Beth Baltin; and he who raised the flame on Beth Baltin did not retire from it, but tossed his torch hither and thither, and up and down, until he saw the whole Captivity blazing with fires." Talmud, *Rosh Hashanah*. c. II. § 4.

⁵ Josephus, *Antiq.* Lib. xvii. c. x. § 2.

⁶ Cf. Juvenal, *Sat.* xiv. 100—104. Tacitus, *Hist. Lib.* v. 5. See also Josephus' defence of his nation, *Contra Apion.* Lib. II. §§ 8—11, 37.

⁷ Of the Bourbons by Napoleon, Alison, ch. xcii. § 43.

⁸ See the Article on the Talmud, *Quarterly Review*, No. ccxlvI., and for the other side, M'Caul's *Old Paths*, especially sects. iv., v., xvi.

⁹ Cf. S. Matt. xv. 1—20; S. Mark vii. 2—23, &c.; and instances from the Talmud quoted by De Pressensé, *Jesus Christ*, Book I. sect. vi.

¹⁰ De Pressensé, *Id.* (p. 108, English translation).

¹¹ Josephus, *Jewish War*, Lib. II. c. XVII. § 1. Milman, *History of the Jews*.

¹² *Jewish War*, Lib. VI. c. VIII. § 2.

¹³ These were (Homer, *Iliad*. Δ. 164, 165):

Ἔσσεται ἡμαρ, ὅταν ποτ' ἀλώλη Ἴλιος ἶρή
Καὶ Πριάμος, καὶ λαὸς εὐμμελίω Πριάμοιο.

The story is told by Appian, *De Bellis Punicis*, § 59.

¹⁴ See Gibbon, *Decline and Fall*, ch. XXXI. where are given lengthy extracts from Ammianus Marcellinus. See also Salvian, *De Gubernatione Dei*, esp. Lib. IV. and VI.

¹⁵ The Maronites.

¹⁶ Stanley, *Lectures on the History of the Eastern Church*, p. 11 (Second Edition).

¹⁷ See Milman, *History of Latin Christianity*, Book II. ch. 3; III. ch. 1. *History of Christianity*, Book IV. ch. 1. Socrates, *Hist. Eccl.* Lib. IV. c. 29; V. 5, 11, 15; VII. 7, 14, &c.

¹⁸ "In every part of Egypt, from the Cataracts to the Delta, the whole land was bordered by these communities; there were 5,000 cœnobites in the desert of Nitria alone; the whole number of male anchorites and monks was estimated at 76,000; the females at 27,700." Milman, *History of Christianity*, Book III. ch. 11.

¹⁹ See the instance quoted by Milman, (*loc. cit.*) from Cassian, Lib. IV. 27. Also Sozomen, *Hist. Eccl.* Lib. VI. c. 29.

²⁰ Socrates, *Hist. Eccl.* Lib. VI. c. 7. Sozomen, *Hist. Eccl.* Lib. VIII. c. 11.

²¹ See instances quoted by Milman, *History of Christianity*, Lib. III. ch. 11. See also for the whole of this paragraph, Gibbon, *Decline and Fall*, ch. XXXVII., and the references there given.

²² Socrates, *Hist. Eccl.* Lib. VII. 14, 15.

²³ As for example, in some of the Arian and Nestorian Controversies, and that between Jerome and Pelagius. Theodoret, *Eccl. Hist.* Lib. V. c. 11. Evagrius, *Hist. Eccl.* Lib. I. c. 2; II. c. 4, 6, &c.

²⁴ Evagrius, *Eccl. Hist.* Lib. II. c. 18. Theodoret, II. 26.

²⁵ It is remarkable how large a number of our principal Churches bear traces of extensive alterations during what is called the 'Perpendicular' period, which began in the earlier part of the fifteenth century. Shortly after writing the passage in the text I came upon the following, which expresses the same sentiment: "The last efflorescence of monastic architecture coincided with its imminent downfall; and as we

thus watch the funeral of Islip, we feel the same unconsciousness of the coming changes as breathes through so many words and deeds and buildings of the eve of the Reformation." Stanley, *Memorials of Westminster*, p. 356 (First Edition).

²⁸ Of course many will not agree with the opinions here expressed, but I cannot interpret in any other sense such a book as the *Directorium Anglicanum*, coupled with many of the speeches and writings of the party commonly called Ritualistic. The prefaces to Bishop Colenso (with many of whose opinions I do not agree) *On the Pentateuch*, Parts II., III., IV., contain several things worthy of serious consideration, bearing on the statements in the text. Can we call the *Protest against Essays and Reviews*, wherein was a passage, which by stopping short at a particular point, was made to appear stronger than it really was, (compare the quotation from Prof. Jowett's article with the context in *Essays and Reviews*, p. 349, Ed. 7), or the celebrated '*Oxford Declaration*,' which was practically an attempt to alter the 6th Article (*De Divinis Scripturis*), perfectly fair methods of attacking opinions disagreeable to the promoters?

SERMON II.

¹ S. John xvi. 29—32.

² S. John vi. 67—70.

³ Goethe, *Faust*.

Geburt und Grab,
Ein ewiges Meer, &c. Act I. Sc. 1.

⁴ Tennyson, *In Memoriam*, LV.

⁵ Moschus, *Elegy on Bion*:

ἄμμες δ', οἱ μεγάλοι καὶ καρτεροὶ ἢ σοφοὶ ἄνδρες,
ὅππότε πρᾶτα θάνωμες, ἀνάκοι ἐν χθονὶ κοίλα,
εὐδομες εὖ μόλα μακρὸν ἀτέρμονα νήγρετον ὕπνον.

Id. III. 109—111.

⁶ Evagrius, *Eccl. Hist.* Lib. I. c. 13; Sozomen, *Eccl. Hist.* Lib. VI. c. 28—34; Rosweyde, *De Vitis Patrum*; for numerous instances.

⁷ Hieronymi, *Epist.* XXII. (Ad Eustochium de custodia virginitatis).

⁸ See Milman, *History of Latin Christianity*, Book III. ch. VI.

⁹ See for instances and references, Stanley, *Lectures on the Eastern Church*, p. 246 (2nd Edit.); and Gibbon, *Decline and Fall*, ch. XLVII. Hieronymi, *Ep.* LIII. (Adv. Vigilantium), &c.

¹⁰ S. John vii. 49.

¹¹ "Two years ago, when I was...chatting with one of my keenest-minded friends (Mr Brett) I casually asked him, 'what is vulgarity?' merely to see what he would say, not supposing it possible to get a sudden answer. He thought for about a minute, then answered quietly, 'It is merely one of the forms of Death.' I did not see the meaning of the reply at the time; but on testing it, found that it met every phase of the difficulties connected with the inquiry, and summed the true conclusion. Yet, in order to be complete, it ought to be made a distinctive as well as conclusive definition; shewing *what* form of death vulgarity is; for death itself is not vulgar, but only death mingled with life. I cannot, however, construct a short-worded definition which will include all the minor conditions of bodily degeneracy; but the term 'deathful selfishness' will embrace all the most fatal and essential forms of mental vulgarity." Ruskin, *Modern Painters*, Part IX. ch. 7 *ad. fin.*

¹² Tacitus, *Agricola*, c. 48.

¹³ The inscription (I quote from memory) on Wilkie's statue in the National Gallery.

¹⁴ See a Sermon by Robertson (of Brighton) on *The New Commandment of Love to one another*. Sermon 16 (First Series).

¹⁵ Mille animas una necata dedit. Ovid, *Fasti*, I. 380.

¹⁶ Tennyson. (*In Memoriam*, I):

I held it truth, with him who sings
To one clear harp in divers tones
That men may rise on stepping-stones
Of their dead selves to higher things.

SERMON III.

¹ Acts xvii. 18.

² See Hume's *Essay on Miracles*. Strauss' *New Life of Jesus*. Introduction, § 24.

³ For example, though the composition of the diamond is known, the agent which causes its crystallization has yet

baffled all search; and no analysis in the case of some mineral springs has been able to determine to what their peculiar virtue is due (*e.g.* Pfäfers).

⁴ Clement, *Ep.* I. §§ XXIV., XLII. Ignatius, *Ep. Magn.* IX. XI.; *Trall.* IX.; *Phil.* VIII., IX.; *Smyrn.* I., II., III., VII., XII. Polycarp, *Ep. Phil.* I., II., IX., XII. Barnabas, *Ep.* XV. Justin Martyr, *Dial. c. Tryph.* XVII., XXXII., XLI., &c.; altogether in at least twelve passages. Further citations would be needless.

⁵ Strauss' *New Life of Jesus*. See especially sections 24, 25, 97, 99.

⁶ Renan, *Les Apôtres*, ch. 1, especially pp. 12, 13, 16—18 (Ed. 1866).

⁷ Soph. *Œd. Tyr.* 867:

(Νόμοι) ὦν Ὀλυμπος
πατήρ μόνος, οὐδέ νιν
θνατὰ φύσις ἀνέρων
ἔτικτεν, οὐδέ μὴν ποτε λάθα κατακοιμάσει.

⁸ Terence. Homo sum; humani nihil a me alienum puto (*Heaut.* I. 1. 25).

⁹ Alluding to the Russian Easter greeting and answer, given and returned universally (except sometimes when the person saluted is one of the 'Old Believers.' Stanley, *Lectures on the History of the Eastern Church*, 396), without regard to social rank.

SERMON IV.

¹ Which comes before the opening of the seventh seal; see ch. viii.

² Renan, *Vie de Jésus*. "L'humanité dans son ensemble offre un assemblage d'êtres bas, égoïstes, supérieurs à l'animal en cela seul que leur égoïsme est plus réfléchi. Mais au milieu de cette uniforme vulgarité, des colonnes s'élèvent vers le ciel et attestent une plus noble destinée. Jésus est la plus haute de ces colonnes." P. 457.

³ 1 Cor. xiii. 13.

⁴ Ruskin, *Modern Painters*, v. 166.

⁵ Livy, Lib. xxii. c. 61.

⁶ Herod., Lib. vii. 220.

⁷ In Bruder's Concordance ἀγάπη occurs 107 times, and ἀγαπάω still oftener; these are generally translated by 'love'; the substantive occasionally by 'charity.'

⁸ 1 Cor. xiii. 13.

⁹ Trench, *Synonyms of the New Testament*, § XII s. v. *ἀγαπᾶω*.

¹⁰ *Ecce Homo*, p. 96 (1st Edition).

¹¹ *Id.* p. 127.

¹² *Id.* p. 134.

¹³ *Id.* p. 136.

¹⁴ Milman, *Latin Christianity*, Book III. ch. 2.

¹⁵ Byron, *Childe Harold*, Canto iv. 141. See Milman, *History of Christianity*, Book iv. ch. 2, § 3.

¹⁶ Milman, *Id.* Book III. ch. 1.

¹⁷ Telemachus, an Eastern monk, descended into the arena and tried to separate the gladiators. The spectators stoned him; and the Emperor Honorius "numbered him with the victorious martyrs, and abolished these iniquitous spectacles." Theodore, *H. E.* Lib. v. c. 28.

¹⁸ By Constantine the Great. Sozomen, *H. E.* Lib. I. c. 8.

¹⁹ The first hospital in Rome appears to have been founded by Fabiola. (Milman, *Hist. of Christianity*, Book iv. ch. 11.) They however are mentioned as existing in Constantinople, A.D. 380, (Evagrius, *H. E.* Lib. v. c. 19), and were known before the days of Julian the Apostate. The first penitentiaries for fallen women were probably founded by Theodora, wife of Justinian (Milman, *Lat. Christ.* Book III. ch. 4).

²⁰ Milman, *Lat. Christ.* Book III. ch. 5. Cf. also the stern rebuke administered to the Prefect of Lybia by Synesius, Bishop of Ptolemais, and to Theodosius by Ambrose.

²¹ *Tract. de excid. Urbis*, quoted by Milman, *Lat. Christ.* Book II. ch. 1. See also *De Civitate Dei*, Lib. v. c. 23; and other references under the head 'Basilicæ' in the index to the Benedictine Edition.

²² Cyprian, *Tract.* v. (*De Unitate Ecclesiæ*) §§ 4—7, 11—13.

²³ As examples, I may mention the articles which appeared in the *Daily Telegraph* on Christmas Day, 1867, and (while these sermons were being preached) on Good Friday: together with several which I have observed during the last year or two upon cases of cruelty, oppression, or hardship.

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